THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There is no other way beneath the heaven that God hath ordained for man to come to Him, except through faith in Jesus Christ, repentance and baptism for the remission of sins: then follows the promise of the gift of the Holy Ghost. Any other course is in vain."—JOSEPH SMITH.

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FUNERAL OF PATRIARCH JOHN SMITH.

FITTING and appropriate funeral services for Presiding Patriarch John Smith were held Sunday, November 12th, 1911, in the Tabernacle, Salt Lake City. The highest honors that the Church pays to the memory of its departed leaders were manifest on that occasion. His calling in the Church—that of giving patriarchal blessings and administering to the Latter-day Saints—was spoken of by all the speakers, and he was lauded as one faithful and true to his trust and calling. As one speaker said, "he was a man not known as a brilliant and profound orator, his calling did not place him in a position to occupy the pulpit and to become a public speaker of repute, but his patriarchal duties he filled in the highest sense of that high and noble calling. He was a man of few words and short prayers; he had the spirit of his calling developed to an intensity that the Spirit of the Lord alone can give."

Fully five thousand people assembled in the great auditorium to pay the last tribute of respect to the man who was known and loved by thousands of Latter-day Saints to whom he has given blessings, and to many besides. The decorations for the occasion were beautiful, and the floral tributes were profuse and of unusual design. Every pulpit and all the railings from the great organ to the casket, which reposed on a platform in front of the lowest stand, were draped with white crepe; while on every post and on every available surface were arranged jardinieres containing palms and ornamental plants.

As the casket was borne in through the north door of the tabernacle, every person in the great audience instinctively arose in

respect and reverence, and remained standing while the funeral procession slowly entered the building. Members of the council of twelve were the honorary and active pallbearers. Preceding the casket were Elder C. W. Penrose and Elder George A. Smith. Bearing the bier and in the following order were Elder Orson F. Whitney, Elder Joseph F. Smith, Jr., Elder George F. Richards. Elder Anthony W. Ivins, President Francis M. Lyman and Elder Hyrum M. Smith. Absent members of the council were Elder Heber J. Grant, Elder Rudger Clawson, Elder Reed Smoot and Elder David O. McKay. President Joseph F. Smith was among the first in the procession of mourners, and walked with bowed head and sorrowful mien behind the bier of an only brother. The widow, on the arm of a son, walked near President Smith, and a concourse of relatives and friends made a long train of mourners.

As the casket was placed on the platform, loving hands arranged flowers and floral designs tenderly around it and sprays were placed on the pulpit railings. Bishop Elias S. Woodruff of the Fourteenth ward conducted the exercises. As the congregation became seated he arose and announced the singing of the first song by the choir. Notwithstanding the fact that two hundred members of the choir are in the east the choir seats were nearly full and the singing was effective. With Tracy Y. Cannon at the organ and Professor Evan Arthur conducting, the following selections were rendered: "Be it my only wisdom here?" "This earth was once a garden place," and "What voice salutes the startled ear?" In the latter selection Miss Amelia Margetts sang the solo part. Other musical numbers were "Come Unto Me," by a mixed quartet, under the direction of Professor A. C. Lund, and a solo, "Jesus, Savior, see my anguish," by Professor A. C. Lund. The opening prayer was by Elder George F. Richards and Presiding Bishop Charles W. Nibley pronounced the benediction.

The speakers were President Anthon H. Lund, President Francis M. Lyman, Elder Charles W. Penrose, Elder Orson F. Whitney and Elder James E. Talmage. Each in turn paid high tribute to the memory of a beloved brother and friend, and all referred to his faithfulness and integrity, his labors and his long service in the Church. The fact was pointed out by one speaker that he had been patriarch for fifty-six years and that no other man in the history of the Church has held any position so long as that.

President Anthon H. Lund spoke in the highest terms of respect and love of the departed patriarch and consoled his family and friends with the thought that the separation is but brief and that the father and husband, the patriarch and friend, still lives in spirit and in truth. He said in part:

"Again we are called upon to part with a dear friend. Brother John Smith, the presiding patriarch to this Church, has been called from this sphere back home. We have met here this afternoon to pay our last respects to his memory, but not to him, for we feel

that he still lives and that he will again take his body and become a living soul. This glorious hope the Lord has given us and we are thankful for the knowledge that life does not lie only between the cradle and the grave; but that life was and will be everlasting. Brother John Smith has been with the Church almost from its beginning. He was born in Kirtland and witnessed and partook of the trials and persecutions of those early days. He saw his father and his uncle ruthlessly torn from their families and the Church. He crossed the plains and was a valiant pioneer in these valleys. He was a minute man and was ever ready to perform every duty. He was appointed presiding patriarch to the Church in 1885 and held that position for fifty-six years. I believe you might search the pages of history of the Church and not find another man who has held a high position for so long a time. He fulfilled a mission to Denmark and became a fluent speaker of the Danish language. He was ever a welcome visitor to the meetings and reunions of the Scandinavians. Although he held a high position in the Church, he was humble. He had no ostentation and ever sought the Spirit of the Lord. In his special calling thousands of Latter-day Saints have received blessings and have testified that his promises were prophetic. He was honest and never made up a blessing. We have instances of where he has put his hands on persons' heads and after waiting for a few moments has said, 'I have no blessing for you.' I recall one instance when he told a man this and was asked the reason. He replied, 'You would not like me to tell you what the Spirit whispers to me.' Years after, through the confession of a friend, it was made known that the man was not worthy of a blessing. Thousands of his blessings are on record and the Latter-day Saints and the Church have been blessed through his calling. The Church sustains a great loss; we have lost a true friend and a valiant brother and defender of the faith. God comfort the hearts of those who mourn, and may we all profit by the example he has ever kept before us and from the noble deeds of his life."

President Francis M. Lyman referred to the recent death of President John Henry Smith, and said that he had known both of these great men practically all his life. His address was one of great tribute and he spoke feelingly of the life and calling of the patriarch. Following is a synopsis of his address:

"Within a month President John Henry Smith and the presiding patriarch have been called away. President John Henry was eight years my junior and the patriarch was eight years my senior. I have been intimate with both men. President Lund has described John Smith as I knew him.

"When I was returning from Europe in 1862, the patriarch was going abroad for his mission to Denmark. He had then been patriarch seven years, and I believe that from that time on I have been as well acquainted with him and with President John Henry Smith

as any man in the Church. I have always been impressed with the love that the brothers bore for each other. While John Smith was patriarch of the Church he gave 20,659 patriarchal blessings, and as will be found, if the records are produced, he spoke divinely, prophetically and under the inspiration of the Spirit of the Lord. He was not extravagant; his blessings and his prayers were brief.

"I venture the guess that since his death on the sixth of this month, thousands of Latter-day Saints have read the blessings which he has given them. He was sympathetic, humble and noble.

"We had taken no thought of his advanced age, that is, we who are old had not regarded him as aged, and perhaps we had not made the allowance that should have been made for his age. But we do not realize that we are getting old. We think of death as a long way off and ever set the mark ahead; but God calls us when He will.

"The patriarch was patient and uncomplaining in his affliction. He has gone to his reward and will give the latest report to those on the other side of the condition of Zion. Such men as he and President John Henry Smith have fought the fight and go to their Maker with their sins forgiven and will receive a glorious reward. God bless those who mourn upon this occasion, and may they ever seek to follow in his footsteps and emulate his example, I humbly pray."

Elder Charles W. Penrose, Elder Orson F. Whitney and Elder James E. Talmage also paid high tribute to the character and worth of the deceased patriarch and leader.

At the close of the services the congregation remained seated until the funeral procession had passed out. The cortege was formed at the north side of the tabernacle and proceeded to the cemetery, under the direction of Elias A. Smith, the marshal of the day.

At the grave a quartet composed of Prof. A. C. Lund, Alva Woodward, Alice Newell and Annie Newell, sang, "Nearer, My God, to Thee."

The dedicatory prayer was offered by Elder Anthony W. Ivins. All that was mortal of Patriarch John Smith was consigned to the elements. The grave was embanked with flowers, and the loved ones and the public left the venerable man's remains to lie in peace.—*Deseret News.*

MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' Church, Pitsmoor, Sheffield, Sunday, November 26th, 1911. There were in attendance: President Rudger Clawson, of the European mission; Elder B. G. Thatcher, who has presided over

the Netherlands mission for the past two years, and Sister Thatcher; President Samuel Cottam and fourteen traveling elders.

The morning session commenced by singing, "The happy day has rolled on." Prayer by Elder Thomas C. Parkin. Singing, "What was witnessed in the heavens."

President Cottam rejoiced at meeting with the saints under such favorable circumstances. He welcomed all present, and hoped they would learn something that would help them in their spiritual development.

Elder Arthur Kidman said he had enjoyed his labors in the Sheffield conference. He had made many friends and had learned to love them. Reported the Rotherham branch as in a good condition. Bore a strong testimony that he knew the angel had come and restored the gospel to the earth.

Elder Clyde T. Greenwell spoke of the persecution he had received, and said it had strengthened his testimony. He showed that it was the devout religious teachers in every age who persecuted the saints of God. Spoke of the evil means that had been employed to overthrow the work of God. Made a comparison between the contentions existing throughout the sectarian world and the unity that prevails among the Latter-day Saints. Bore a strong testimony to the divinity of the gospel.

President Clawson said he rejoiced in being present and partaking of the spirit that prevailed. Spoke of the necessity of possessing the Spirit of God in order to obtain true happiness. The Spirit of God was happiness itself, while the spirit of the devil brought misery. He explained the word of wisdom, dwelling at some length on the liquor habit, showing very plainly its injurious effects upon the human system. Spoke also of the tobacco habit and its effects. Pointed out the dangers of an evil environment, and the necessity of children being reared under the best of conditions. Spoke of the purpose for which we had received our tabernacles, and the necessity of keeping them clean and pure, in order to enjoy an eternal development. As an evidence of the sincerity of the Latter-day Saints, he said that the lives of the missionaries are as an open book, and that all members of the Church are expected to obey the word of wisdom as well as the other laws of God. Said if we would obey the commandment of God and keep our bodies clean and pure we would receive a fullness of the glory of God.

Closed by singing, "Onward, Christian soldiers." Benediction. Elder C. Clyde Brown.

Afternoon session commenced at 2:30 by singing, "High on the mountain top." Prayer by Elder E. D. Hatch. Singing, "An angel from on high."

The sacrament was administered by Elders Edwin Clawson and Milton Jacobs, during the passing of which the congregation sang "How great the wisdom and the love."

President Cottam then presented the general and local authorities, who were unanimously sustained.

A vocal solo, "The land of little children," was very ably rendered by Miss Annie Chester.

Elder Alma L. Riggs, who was sustained to succeed President Cottam as conference president, said that since the duty had been placed on his shoulders he felt like discharging the same to the best of his ability. He felt his weakness and desired the combined assistance of the elders and saints to make the conference prosper.

Elder John B. Hirst said he was pleased that he was a servant of God. Gave some very interesting experiences he had enjoyed since he had joined the Church. He spoke of his early days in Utah, and of the condition of the people and the country at that time. Also dwelt upon the early persecutions of the saints. Took up the restoration of the gospel, and proved very clearly from the Bible that it had been restored through the Prophet Joseph Smith.

A vocal solo, "The Glorious World," was very well rendered by Sister Flora Hansen.

Elder B. G. Thatcher was pleased to meet with the saints of the Sheffield conference. Spoke of the necessity of having the Spirit of God with us. Dwelt on the life and ministry of the Savior, beginning with His baptism. He pointed out the Savior's obedience to the will of God. Spoke of the sacrifice the Savior made, showing His love for mankind. He discussed at some length the necessity of obedience to the laws of the gospel, and showed that Christ Himself was obedient. If we love the Savior we will keep His commandments. Spoke of the necessity of comparing our principles with the word of God contained in the Bible, and also of keeping ourselves in tune with God to have His Spirit to guide us. Said the gifts of the Spirit were in the Church in these days the same as in former times.

Closed by singing hymn, "Earth with her ten thousand flowers." Benediction by Elder J. T. Elliott.

Evening session commenced at 6:30 by singing, "Come, come, ye saints." Prayer by Elder James R. Anderson. Singing, "O My Father."

Elder Coulson Rich read the labor and statistical report of the Sheffield conference for the past seven months.

President Cottam welcomed all present. Spoke of the organization of the Church in the meridian of time by the Savior. Made a comparison of the organization of the Church on the eastern and western hemispheres, as well as the organization in latter days. He pointed out the necessity of obedience to the laws of the gospel in order to obtain the blessings of the Lord. Said that apostasy had resulted from the people's disobedience to the laws of the gospel. He spoke of the persecutions the Prophet Joseph Smith

had received as a result of his testimony, and made a comparison with the persecutions of the Savior and the early prophets. He also spoke of the Book of Doctrine and Covenants, and said it contained the word of God and was just as binding on us as that contained in the Bible. Said the Church of Jesus Christ of Latter-day Saints was the only Church whose ministrations were acknowledged by the Lord.

Miss Ada Chester sang very beautifully the solo, "The Star of Bethlehem."

President Clawson asked the question, "Why are we as Latter-day Saints persecuted?" He proved very plainly from the Scriptures that it was only in fulfillment of the word of God. Proved from the Scriptures that the people of God must necessarily be separated from the people of the world. Showed how the early saints were ignored by the people of the world, and made a comparison with the Latter-day Saints. Said that we should be happy because we are persecuted, as it is a proof of the divinity of the work. Showed from the Scriptures that righteous men from the very beginning of history had been persecuted. He took up the text, "By their fruits ye shall know them." Read a report of the growth and progress of the Church in 1910, showing the increase in numbers, as well as development along other lines. The report showed a death rate of nine per thousand, the lowest in the world—showing the Latter-day Saints to be an extremely healthy people. He also gave the birth rate, which is the highest in the world. Then dwelt at some length on the principle of marriage, and said it was a commandment from God. He spoke of the blessings resulting from the same when its obligations are rightly observed.

Sisters Flora and Maud Hansen sang, "Oh, what is Heaven."

Elder B. G. Thatcher read the parable of the wise and foolish virgins. He applied it to the people and showed how some are prepared, and some are in the same condition as the foolish virgins, who tried to prepare themselves at the eleventh hour. He said those who have received the Spirit of God, through obedience to the gospel, should show their love for Him by observing all His commandments. He said the eyes of the world were upon us, and our acts would reflect either good or evil upon the Church. Bore a strong testimony to the divinity of the gospel.

After the closing hymn, "Praise God from Whom all blessings flow," conference was adjourned.

Benediction by President Samuel Cottam.

On Saturday, November 25th, 1911, President Clawson met with the elders of the Sheffield conference in Priesthood meeting. Elder B. G. Thatcher was also present. The elders reported their labors for the past seven months. President Clawson answered several questions and gave some good instructions to the elders.

COULSON RICH, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 30, 1911.

THE SONGS OF ZION.

THE Latter-day Saints have ever been strongly wedded to music. It is an important feature of their worship. No regular service is complete without the opening and closing songs, and a musical number given while the meeting is in progress seldom fails to arouse interest. It brings a momentary relaxation to the mind, which has been intently fixed upon the sermon, and thus renews and enlivens the spirit.

Strange as the statement may appear to be, yet it is true that singing in the midst of latter-day Israel was made the subject of prediction by one of the ancient prophets. Looking down the centuries of time, and with his eye steadily fixed upon Zion, Isaiah utters these prophetic words: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the *voice of melody.*" (Isa. 51: 3.) And again: "The ransomed of the Lord shall return, and come to Zion with *songs* and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35: 10.)

Such direct and positive statements would naturally lead one to think that rather more than ordinary attention would be given the subject of singing by the chosen people of God. I solemnly testify that such has been the case from the day the Church of Christ was organized in April, 1830, until it became strongly and firmly established in the "top of the mountains," as at present. The mind of the Lord was obtained on this all-important subject as early as July, 1830, when He directed that a selection of sacred hymns be made for use in His Church, and also said to His servant Joseph Smith, the prophet, that "my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (Doc. and Cov., Sec. 25: 12.)

It is a matter of history that in the migration of the saints across the trackless plains of Western America, from Nauvoo, Ill., to the Rocky Mountains, though they were beset by sore and grievous trials, and threatened on every side by appalling dangers, yet they were cheered on their way, they were comforted and sustained by the sacred songs of the Church, which breathe forth a

spirit of hope, of courage and of true patriotism both to God and their country.

It is a well-known fact to-day that musical talent of a high order is to be found among the Latter-day Saints, and as a result many powerful musical organizations have been instituted among them. In the six hundred and ninety-six ward divisions of the Church, there is an equal number of choirs to furnish the singing exercises at the religious gatherings of the people, while it is not by any means an uncommon thing to see the entire congregation engaged in singing. By far the most noted aggregation of singers among the saints, and possibly the largest musical organization in the world of a similar character, is the Tabernacle Choir, with its five hundred members. They have had thorough training in the divine art, and their united voices blending with the great Tabernacle organ accompaniments, produce such a harmony of sounds as thrills the soul with rapturous emotions. Then it is that the hearer clearly sees the fulfillment of Isaiah's extraordinary prediction. Apropos of this subject it would doubtless be of interest to the *Star* readers to know that a selected chorus of two hundred voices, from the Mormon Tabernacle Choir, attended by special invitation the recent Land and Irrigation Congress, held in New York City, U.S.A. Their reception by the Congress was very enthusiastic, and their singing was not only hearty and highly successful, but they received an ovation in a number of the large cities on the line of their journey. A reference or two will be sufficient. The report of the Chicago concert, October 27th, 1911, has this to say among other things: "Leading musicians were present. At the beginning of the performance it seemed that the audience was determined to be unresponsive, and a chilly atmosphere pervaded the hall. The number that seemed to break down the barrier, and which won for the chorus unstinted applause, was the rendition of the entire chorus, 'Worthy the Lamb.' When the male chorus sang 'Dixie,' the applause burst into a perfect ovation, and the great audience had forgotten its unfavorable attitude, and found itself positively enthusiastic in its appreciation of the numbers on the program." After the concert Prof. A. P. Apmadoc said: "The chorus is superb. The volume of tone is wonderful. and the intonation is perfect. I know of no other musical organization so large that is under such perfect control of the conductor."

A New York correspondent, November 3rd, 1911, reporting the Tabernacle Choir at the Waldorf-Astoria Hotel banquet, says: "The choir's appearance was the real feature of the evening. Evan Stephens was greeted after the concert by many prominent musicians of the city, who complimented him on the work of the singers, especially praising the remarkable attack, perfect unison, pleasing balance and surprising enunciation. The soloists, though in a city that is habitually provided with the best of artists in

all lines of musical endeavor, were warmly received. One of the leading men at the banquet said that he had heard much about Utah, but from now on he would ever love the State."

An exchange of November 6th, reporting the choir's appearance at the New York Hippodrome, says: "At the concert the great audience was more than generous with its applause. The program included Professor Stephens' Temple Anthem, 'O My Father,' the 'Soldiers' Chorus' from Faust, 'Farewell' from 'The Death of Minnehaha' by Taylor, 'Dixie,' which was a great favorite, the sextet from 'Lucia,' which received two vociferous recalls, Stephens' 'A Christmas Song,' and 'God is Our Refuge.'"

The *New York Saturday Evening Post* of November 4th, 1911, reports the Madison Square Concert as follows: "The famous choir of the 'Mormon' Tabernacle, here from Salt Lake, last night gave its first concert. If took only a minute to prove that its fame is thoroughly deserved and that Conductor Stephens not only knows how to train two hundred men and women to sing with absolute precision, but succeeds in getting concords of sweet sounds and varied dynamic swelling and abating that are really admirable."

This rather lengthy reference to the marked success of the choir is in strong contrast to the oft-repeated slanders that the Latter-day Saints are an ignorant and uncultured people. "By their fruits ye shall know them."

Again recurring to the general interest taken by the "Mormons" in the subject of singing, attention is called to the fact that they have compiled a choice selection of hymns, the product largely of their own inspired poets, which have been set to music accredited in the main to local composers. The sentiments of these sacred songs are lofty and inspiring, being based on the enduring truths of the gospel, and the rich and spiritual melodies which are used to give expression to the words, exercise an influence over the mind that is far reaching in its beneficial effect and well nigh irresistible in its power to sway the soul. In every part of the world where the saints assemble for worship these noble hymns are sung and that, too, with singular appropriateness, in the power and demonstration of the Holy Spirit. Their very simplicity as well, you might say, as their sublimity, bring them within the reach and understanding of all Latter-day Saints, both the highly cultured and humblest members of the Church. A splendid, but discriminating, selection of these beautiful hymns has been compiled under the title of the "Songs of Zion," and is especially adapted for general use in the mission field. This book, which supplies a long-felt want, has our heartiest approval. We have some excellent choirs in the British mission, as well as in the missions on the Continent, which are properly organized with a choir leader, whose business it is to make selection of the songs to be sung, always, of course, under the approval of the presiding officer of the branch or conference, and otherwise to fill

the place to which he has been appointed as a leader. It is desirable that there should be no relaxation in the laudable efforts now being put forth, not only to bring the present choirs throughout the mission to a higher standard of excellence in their work, but also to organize choirs in branches where there is sufficient musical talent to justify it. This instruction is not intended to discourage congregational singing, which is considered, and properly so, appropriate and essential to our worship. The field of devotional music in the Church is so broad and ample, and our sacred hymns, as compiled, furnish such a variety of sentiment and melody, that choir leaders throughout the mission may safely confine their selection of songs, largely, if not altogether, to our own works. We believe the Latter-day Saints' hymns, and such others as appear in the compilation, are inspired, and, if so, they should be sung by the saints in preference to other songs. Choir leaders will please take notice of this suggestion and govern themselves accordingly.

RUDGER CLAWSON.

Errata.—In the minutes of the Bristol conference, published in last week's issue, on page 749, where it reads "Elder J. T. Smith, the retiring clerk of conference," the word "retiring" should not have appeared. Also at the end of the report, after the name E. S. Wilcox, the words "clerk of conference" were wrongly inserted. The changes were made at this office, owing to a misapprehension. Elder J. T. Smith is clerk of the Bristol conference.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Leeds conference have been removed to No. 3 Edmund Street, Horton Lane, Bradford.

Baptism.—On Saturday, October 18th, 1911, in the Public Baths, Leicester (Nottingham conference), four souls were added to the Church by baptism. Two were from Loughboro, and one each from Swadlincote and Leicester. The elders officiating were O. L. Thomas, J. B. Kerr, and J. J. Whetton.

Sale of Work.—On Saturday, November 4th, 1911, the Relief Society of the Halifax branch (Leeds conference), held their annual sale of work, which was well attended by saints and friends. Tea was provided, and an excellent program was rendered. We had an enjoyable time together. The sum realized was £9 1s. 9½d., which will be used to relieve the sick and needy of the branch.

Sunday School Entertainment.—On Saturday, November 11th, 1911, the Bradford branch (Leeds conference) gave a successful entertainment. At 4:30 p.m. an excellent "tea" was served, and at 7 o'clock the Sunday School children commenced a very creditable program of action songs, drills and sketches. A most enjoyable time was spent, and a good sum was realized for the benefit of the Sunday School, which is doing splendid work in the branch.

Elder Invited to Speak.—On Tuesday, November 7th, 1911, Elder George O. Low gave an address, by invitation, before the Booth Congregational Mutual Improvement Society, which meets near Halifax (Leeds conference). Taking for his subject, "What must I do to be saved?" he spoke at length on the birth of water and of the Spirit, laying stress upon the necessity of authority to act in the name of the Lord. He received a hearty vote of thanks from the class, and the chairman in summing up reviewed the arguments and views advanced with commendable fairness.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home November 24th, 1911, per s.s. *Victorian*. From Great Britain—D. C. Loveland, B. Andrew Wilson, John Adamson, David O. Kirk, George W. Teasdale, William Thurgood, S. L. Bleak, W. E. Jordan. From Switzerland and Germany—Jacob E. Zollinger, Franklin T. Reber. From the Netherlands—R. John Hemsley, Tjerk Opheikens, Siemen Bouwman, Gerrit de Jong. From Scandinavia—Erastus Larsen, Andrew H. C. Ottesen, Axel Fikstad, Orrin P. Hansen. From Sweden—Eric J. Isakson, Guston Larsen, R. Carl Ahlquist, Carl A. Johnson. With the company were forty-one emigrants in charge of Elders George W. Teasdale, Axel Fikstad and W. E. Jordan. Elder Riley D. Kent of the Swiss and German mission, has been honorably released and sailed for home November 25th, 1911, per s.s. *Campania*. Elder Samuel Cottam, president of the Sheffield conference, and Elders Clyde T. Greenwell and Arthur Kidman have been honorably released and sailed for home on the s.s. *Baltic*, November 30th, 1911.

Branch Conference.—On Sunday, November 19th, 1911, President W. E. Mitton and some of the traveling elders met with the saints of the Bolton branch (Manchester conference). At the afternoon session Elder J. E. Whittle extended a hearty welcome to those who were present, and spoke on the truthfulness of the gospel and its saving qualities. Elder L. E. Williams dwelt on the inspired teachings of Christ and His apostles. Brother Obediah Norcross rendered a beautiful solo. Elder D. D. Brockbank bore a strong testimony to the work, stating that the gospel brings sunshine to the soul. Elder Matthew Clarkson gave a spirited address, and urged upon the saints and those who seek truth the necessity of

unceasing diligence. The evening service was rendered impressive by the singing of the Bolton choir. President Mitton spoke on the early history of the Church, and bore his final testimony in Bolton. Elder Matthew Clarkson spoke on the Book of Mormon, and assured investigators that it is really the word of God. Brother Peter Norcross sang a bass solo. The saints and friends enjoyed a spiritual feast.

South African Mission.—Elder Franklin J. Hewlett, the newly-appointed president of the South African mission, writes under date of October 25th, 1911, from Woodstock, Cape Colony, South Africa, that he has at last reached his destination after a long and strenuous, but very pleasant journey. He informs us, among other things, that there is an immense field for missionary activity in South Africa, and he hopes that a goodly number of new elders will be appointed to his mission, and particularly some who can speak the Dutch language. They were met at Johannesburg by elders laboring in the Transvaal, and being the first missionaries to land within the past nine months, there was general rejoicing all round. After careful consideration, the Transvaal branch of the Church was organized with Elders Gotlieb Blatter, president, and Elder D. Vernon Shurtliff, secretary. Elder Blatter will, no doubt, make a successful president, as he is energetic and conservative, and is beloved by the elders and saints. A conference was held a few days later at Bloemfontein, and a spiritual feast was enjoyed by all present. It is a thousand miles from Johannesburg, where the new branch alluded to was recently organized, to Cape Town, the headquarters of the mission. President Hewlett is an active, energetic man, and will carry on the missionary work in South Africa with his usual characteristic vigor.

Successful Socials.—A very successful social was given under the auspices of the Relief Society of the Nuneaton branch (Birmingham conference), in the Central Rooms, Abbey Street, on Saturday, November 11th, 1911. After "tea" was served, and a very interesting program rendered, those present indulged in a few games. The social was given for the benefit of the Relief Society. All expressed themselves as having had a good time. About £1 8s. was realized.

The Sunderland Relief Society (Newcastle conference) recently gave a supper at the home of one of the saints. This was the first of the kind, and proved a financial success, a good sum being realised, which will be used to assist the needy. The Relief Society has recently been reorganized. We are having a good attendance at our meetings, and more orders for work than can be filled.

On Wednesday, October 25th, 1911, a social was held in the Woodstock branch hall, 23 Church Street, Woodstock, Cape

Colony, South Africa. The purpose was to extend a hearty welcome to President Franklin J. Hewlett, and Sister Hewlett, who had just arrived from Zion. An excellent program was rendered, refreshments were served, and the evening was a most enjoyable one throughout.

On Monday, November 6th, 1911, a farewell social was held in the Woodstock hall, Cape Colony, South Africa, prior to the departure of President John S. Sagers and Elder Rufus Beach, who had been honorably released to return home. An enjoyable program was rendered, after which light refreshments were served. As tokens of esteem from the saints and friends, the elders received beautiful and useful presents. All join in wishing the departing elders a safe voyage and a happy return home.

An enjoyable farewell social was tendered by the saints and friends of the Ipswich branch (Norwich conference), on Wednesday, November 15th, 1911, in honor of Sister Helen L. and Brother George Bird, prior to their departure for Toronto, Canada. They have been excellent workers, and the branch will miss them very much. The saints and friends wish them happiness and prosperity at their new home across the sea.

On Thursday, November 16th, 1911, the elders, saints and friends of Glasgow (Scottish conference) gave a very successful social in honor of President George W. Teasdale, who will soon leave for home. Two hundred saints and friends were present to enjoy themselves and to give President Teasdale their hearty thanks for his labors in the mission field. As a token of esteem, he was presented with a traveling bag.

On Saturday, November 18th, 1911, a social was held at 54 Church Street, Blackburn (Liverpool conference), for the benefit of the Relief Society. There were in attendance about one hundred and twenty-five saints and friends, including the elders and a number of saints from Burnley. "Tea" was served to all present between 4:30 and 6:30 p.m., after which a very entertaining program was rendered. A feature of special interest was the presentation of a drama by members of the Blackburn branch, which was given in a very pleasing and creditable manner. The entertainment was a complete success, both financially and socially.

On Wednesday evening, November 22nd, 1911, a farewell party was held in Unity Hall, Derby (Nottingham conference), in honor of Elder F. C. Clark, who has been honorably released to return home. Elder Clark received a suitable present as a token of love and esteem from the saints and friends. After a good program, refreshments were served. The room was beautifully decorated with flowers.

On Wednesday, November 22nd, 1911, the elders of the Newcastle conference had a feast of a three-fold nature at Middlesborough. As guests of President Joseph W. Clark, the twenty-one elders of the conference sat down to a sumptuous banquet in the afternoon.

The banquet was followed by a Priesthood meeting, at which every one present enjoyed a spiritual feast. In the evening the elders went to Bruce's Hall, where they participated in a most enjoyable social. This was given in honor of Elder John Adamson, who has been honorably released to return home, and also for Brother Arthur J. Rogers and family, who are emigrating to Zion. The elders presented Elder Adamson with an engraved gold watch charm, as a token of remembrance. There were eighty-five present, and an enjoyable evening was spent by all.

On Wednesday evening, November 22nd, 1911, a very successful social was held at 40 Deburgh Place, Cardiff, (Bristol conference), in honor of the Thompson family, who contemplate emigrating to Chicago in the near future. Ten elders and about thirty saints and friends were present. A splendid program, consisting of vocal and instrumental selections and recitations, was rendered. Light refreshments were served, and a short time was given to games. An excellent social spirit prevailed during the evening and all expressed themselves as having had an enjoyable time.

A very pleasant evening was spent Saturday, November 25th, 1911, at No. 3 Mornington Street, by the saints and friends of the Keighley branch (Leeds conference). The occasion was a supper given by prominent ladies of the branch. A sum of twelve shillings was realized. The proceeds will go to defray the expense of a sign board which has been erected at the entrance to the hall.

On Saturday evening, November 25th, 1911, at the Latter-day Saints' Church, Pitsmoor, Sheffield, a farewell social was held in honor of President Samuel Cottam, Elders J. B. Hirst, Arthur Kidman, and C. T. Greenwell, who have finished their missionary labors in the Sheffield conference. After a splendid program was rendered, saints and friends all joined in wishing the departing brethren Godspeed.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVII.—THE SOWER AND THE SEED.

I. TEACHING IN PARABLES.

1. What is a parable? A form of story having human interest and illustrating truths not directly expressed; it has been called an earthly story with a heavenly meaning.
2. Why Jesus used parables; to give instruction suitable to different grades of intelligence; justice and mercy subserved by the Lord's use of parables (Matt. 13: 10-17, 34, 35; Mark 4: 10-13, 21-25; Luke 8: 10, 16, 18; compare Isa. 6: 9; 42: 25; Jer. 5: 21; Ezek. 12: 2). *If any man have ears to hear, let him hear.* (Mark 4: 23.)

II. The Parable of the Sower (Matt. 13: 1-9; compare Mark 4: 3-9; Luke 8: 5-8).

1. The story. (a) The field partly prepared. (b) The seed widely and impartially scattered—by the wayside; on stony ground; amongst thorns; on good ground. (c) The results—in each case natural and inevitable.
2. The interpretation (Matt. 13: 18-23; compare Mark 4: 14-20; Luke 8: 11-15).

III. The Parable of Wheat and Tares.

1. The story (Matt. 13: 24-30).
2. The lesson (Matt. 13: 36-43).

Read the explanation of this parable as given in Doc. and Cov., sec. 86.

DIED.

Haigh.—At Bradford (Leeds conference), October 29th, 1911, Lucy E. M. Haigh; born February 18th, 1881; baptised September 7th, 1907, by Elder Gilbert D. Weaver.

Benfell.—At Wosbro' Bridge (Sheffield conference), October 9th, 1911, Jane, infant daughter of James and Maria Benfell; born July 7th, 1910; blessed September 4th, 1910, by Elder Charles L. Johnson.

Simpson.—At Salt Lake City, Utah, October 17th, 1911, Elder Edward Simpson, formerly of Belfast, Ireland. Brother Simpson embraced the gospel in Belfast twenty-five years ago, and three years later emigrated to Zion. He lived and died a faithful Latter-day Saint. His death was the result of an accident which he sustained while at work in the shops of the Denver and Rio Grande Railroad.

Hutchinson.—At Bury, November 10th, 1911, Sister Elizabeth Hutchinson; born 1837; baptized July 5th, 1902. She died a faithful member of the Church.

Woodthorpe.—At South Shields (Newcastle conference), November 8th, 1911, Gladys, the beloved daughter of Brother and Sister J. A. Woodthorpe, aged ten months.

Hudson.—At Pendleton, near Manchester, November 16th, 1911, Sister Eliza Hudson, a member of the Bradford branch (Leeds conference); born October 6th, 1852; baptized September 9th, 1906. She died in full faith and fellowship of the Church.

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